

## Questions on George Fox's Journal

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FOR the Bachelor of Divinity Honours Examination in the University of London, books illustrating some epoch of Church History are prescribed in advance. For 1911 and 1912 one of these books was *The Journal of George Fox*, and we think, despite their belated appearance here, the questions that were set to candidates who had studied the book, will have an interest for our readers.

A. KEMP BROWN.

We have appended to the quotations from *The Journal* references to the Eighth edition.

B.D. HONOURS, 1911.

GEORGE FOX'S JOURNAL.

[Not more than four questions to be attempted.]

1. Give some account of the persecutions of the early Quakers, and suggest reasons for the hostility shown towards them.
2. Explain the main principles of Fox's religious teaching.
3. What light is thrown by the *Journal* on
  - (a) popular superstitions, (b) conditions of travel, (c) the treatment of prisoners, (d) the conduct of Church worship, during this period?
4. Give some account of the activity of Fox and his disciples outside of England.
5. Consider the social and political features of the early Quaker movement.
6. Give some account of Fox's writings. Examine the claim of the *Journal* to be regarded as "a religious classic."
7. Comment on the following :—
  - (a) This plain discovery of darkness in the priest moved Judge Fell and Colonel West to . . . tell them that according to that position they might carry the Spirit in their pockets, as they did the Scriptures. [i. 139.]
  - (b) The Lord had given me a spirit of discerning, by which I many times saw the states and conditions of people, and could try their spirits. [i. 165.]
  - (c) Afterwards a Friend stood up and told him how he had sued him for tithe eggs, and other Friends for other tithes; for he was an Anabaptist preacher, and yet had a parsonage at Leominster, and had several journeymen under him. [i. 371.]
  - (d) To this the Jesuit made this reply: "Take," said he, "a piece of new cloth, and cut it into two pieces, and make two garments of it; and put one of them upon King David's back, and the other upon a beggar's, and the one garment shall wear away as well as the other." "Is this thy answer?" said I. "Yes," said he. [i. 431.]

(e) On this insurrection of the Fifth Monarchy men, great havoc was made both in city and country, so that it was dangerous for sober people to stir abroad for several weeks after. [i. 493.]

(f) Many Friends were . . . imprisoned in London and other towns, for opening their shop-windows on holidays and fast-days (as they were called), and for bearing testimony against all such observations of days. [ii. 204.]

B.D. HONOURS, 1912.

FOX'S JOURNAL.

[Not more than four questions to be attempted.]

1. Trace the growth of Quakerism from the first preaching of Fox down to the Restoration.
2. "The Quaker movement, though it grew out of Puritanism, yet emphasized a different principle." Discuss this, and account for the hostility of many of the Puritans towards the Quakers.
3. Illustrate the methods of Fox as an evangelist. Compare them with those of Wesley and Whitefield.
4. Give some account of the worship, discipline, and organization of the early Quakers.
5. Illustrate Fox's attitude in respect of the manners, amusements, and serious pursuits of contemporary society.
6. Comment on the following :—

(a) After I had reproved them for their blasphemous expressions, I went away, for I perceived they were Ranters. [i. 48.]

(b) Then the priest out with his Bible, and said it was the word of God. I told him it was the words of God, but not God the Word. [i. 157.]

(c) Divers times, both in the time of the Long Parliament, and of the Protection (so-called), and of the Committee of Safety, when they proclaimed fasts, I was moved to write to them, and tell them, their fasts were like unto Jezebel's. [i. 438.]

(d) But as soon as we heard of it, Edward Burrough went to the king and told him, "There was a vein of innocent blood opened in his dominions, which, if it were not stopped, would overrun all." To which the king replied, "But I will stop that vein." [i. 507.]

(e) Being in London, it came upon me to write to Friends throughout the nation, about "putting out poor children to trades." [ii. 119.]

(f) "Why will you not be content to partake both of Christ's promise to two or three, and the king's indulgence to four?" [ii. 126.]

(g) The judge said there was tithe paid in England before Popery was; I asked him by what law or statute they were paid then; but he was silent. [ii. 356.]

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When the Church arrives at the place of true prayer, her habitation is safe.

JOHN WOOLMAN.